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Passing now to the book proper, the first comment which the reader will make is the advance shown over the author's *Life of Jesus* in the processes of criticism. It is perhaps true that occasionally the narrative is broken by critical discussions which might better have been reduced to footnotes, but, on the whole, the general reader, and especially the student, will be benefited by the insistence which Professor Gilbert makes upon the investigation of the sources. A special instance of fair-mindedness is to be seen in his discussion of the arrest and trial of Paul in Jerusalem, and his treatment of the events at Philippi.

In some particulars we should not agree with Professor Gilbert, as, for example, his conclusion as to Paul's Arabian visit and his life before his first missionary journey. His estimate of the Compromise also seems open to some objections, at least to one holding a different chronological scheme. The concessions made by the decree do not seem sufficiently well traced in their relations to later difficulties. Such a discussion, perhaps, would have led too far into the Pauline theology, and this Professor Gilbert steadfastly refuses to consider in any detail. Biography, and biography alone, is what he is endeavoring to get his reader to study. And as an introduction to such study—not as a full-orbed biography itself—the volume deserves as cordial a reception as that given the *Student's Life of Jesus*. It is a worthy supplement to the recent works of Cone and Abbott, neither of which is intended as a manual for students. We wish it could be used in every Bible class in the land.

S. M.

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**The Commandments of Jesus.** By ROBERT F. HORTON, D.D.  
New York: Dodd, Mead & Co., 1898. Pp. vi + 375. \$1.50.

"Though we have always kept the commandments of Jesus as our theoretical code, we have by no means made them our practical rule of life; in a sense we have not seriously thought of doing so, for in thinking of the Christian religion our attention has always been turned in a different direction. It is therefore a thought which comes with all the force of novelty, a thought which is perhaps destined to revolutionize the twentieth century, that here in the commandments of Jesus we have the simple and eternal law of human life" (pp. 372 f.). In these words Dr. Horton's thought and purpose are seen. The book is an exposition of the ethics of Jesus, or, as the author likes to call it,

"the eternal code of Jesus," which he believes to be "a sufficient, an authoritative, and an exact rule of life" (p. 1). Elsewhere he speaks of it as "this simple and final code, the new Deuteronomy" (p. 5).

The one general objection to be taken to the book is the *legalistic* tone: "code," "law," "rule," "precept," "legislation," are the constant words. Yet this is not the gospel. Jesus did not set aside Old Testament legalism only to introduce another legal system. Nor does Dr. Horton think so. He is well aware that the ethics of Jesus give principles of life, not legal statutes. His language disregards that "freedom with which Christ has made us free;" the terms used are out of harmony with the subject, and grate upon one. Jesus commands; yet he commands not as one setting up statutes for literal obedience, but as setting up ideals for human realization. It is the fundamental contrast of law *versus* gospel; the difference between an exacting task-master and a leader who draws men after him by his high ideals. The author knows this, and presupposes it throughout the book; but his terms all the while suggest legalism.

The commandments which make up this "legislation of Jesus," and which are expounded by him, are: Repent, Follow me, the Beatitudes, Love God, Love your neighbor, Be not angry, Avoid lust, Use not oaths, Resist not evil, Love your enemies, Avoid ostentation in religion, Seek first the kingdom, Judge not, Cast not pearls before swine, Pray, Do unto others, etc., Enter ye in by the narrow gate, Go and do likewise, Use money rightly, Watch, Baptize, Commemorate my death, Love one another, Make disciples of all nations.

The treatment given these themes is good, and the application of them to present-day life is useful. No one could read the book without being deeply impressed and benefited. And who does not need to learn again and again this teaching of Jesus? Undoubtedly the Christian church has too often been thinking about right belief when she should have been thinking about right conduct, making belief an end instead of a means. Undoubtedly, also, the present age is setting itself more exclusively and more earnestly toward the ideal which Jesus established. We live in a day when ethics has become a science, and the ethical teaching of Jesus, grounded in religion, is gaining the recognition which it deserves. It is open to question whether Jesus' ethical teaching "constitutes a complete and sufficient code of morality," as Dr. Horton asserts (p. 362); but it does furnish those fundamental principles of ethics on which an ethical system may be constructed.

C. W. V.